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The Student volunteer



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The Student Volunteer

VOL. II.

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NO. 5.

INDIA'S NEEDS.

ROBERT P. WILDER.

"India needs one thousand Spirit-filled Volunteers now."

This was the message cabled from Calcutta to Detroit. To us on the field it means more than words can express. It came in prayer. It was sent with prayer. As it flashed along the wires we were asking God that it might burn its way into every volunteer's heart. On your knees weigh with us the words. In the presence of our King study their meaning.

India—what does it mean? To the student it represents a wealth of philology—a maze of philosophical systems, and a problem in ethnology. To us it is the court guarded by "the strong man fully armed." To us it is Satan's throne. To us it is the graveyard of millions dead in sin—millions whom Christ longs to save.

But why *one thousand?* 1st. Because India has 287,000,000 souls to be reached and only 1,700 missionaries on the field. Probably more than one-half of the people have never had the leading facts and features of Christianity clearly placed before them.

2d. Because it is under a Christian government. This means opportunity and responsibility. Opportunity, for missionaries are few, to come in large numbers; free to locate in any province or village; free to preach, and to baptize. The law protects them and their converts from official intrigue and mob violence.

Responsibility—Since *in the providence of God* such an Empire is under a Christian government.

3d. Because the masses to be evangelized are *not homogeneous*; they are divided into thirteen races, from the Aryo-India to the Deavidian. They speak ninety languages and dialects. They are divided into eight prominent non-Christian religions. Among hill tribes, the lowest forms of nature worship is met. On the plains one must grapple with the subtleties of philosophical pantheism and the social barriers of caste.

Has the Turkish Empire claims? Yes, urgent claims; but there are 57,000,000 Mohamedans in India—a larger number than under the Sultan of Turkey. Moreover the followers of the False Prophet are more free to accept Christ under British rule than in Syria or in Asia Minor.

Has China claims? Yes, thank God that five hundred of the thousand asked for, have already gone into that vast Empire. One written language is used throughout China. There are twenty important languages in India. Of these the most used is spoken by 86,000,000 people, and the least, by one million. Who are to translate books into these languages? Who are to build up a native Christian literature? In Bengal, missionaries have been at work one hundred years, and as yet there is no concordance to the New Testament in a language spoken by 40,000,000 people! One is at last being prepared. The pen of one consecrated writer can reach all China through the written vernacular. No man can be proficient in twenty vernaculars. Hence many volunteers of literary ability are needed here. We need Christian text books, devotional books, hymnody, history and biography. Leaflets for inquirers are demanded.

We might say as much or more for each department of work

—Village work; * Vernacular schools; efforts for University students and work in the Zenanas of India. † I pray that you will look at each of these departments with reference to the populations; the races; the languages and religions which each represents, and then ask—are 1000 volunteers needed?

SPIRIT-FILLED. A China Missionary writes: "Christ takes hold of the world by us, but we are such choked up channels that the streams of the water of life can hardly flow."

Open channels are indispensable in India. Only the "water of Life" can make this desert blossom as the rose. We need men through whom the water can flow *unhindered*. India is rightly regarded as the hardest field. Men cannot conquer it. God can, but God can through *Spirit-filled* men. A little steam can lift a light load. A full head of steam is required to lift from India the load of caste, immorality and superstition which is clinched with the rivets of a religion that has endured for centuries. The Christian worker in India is "wrecked upon the supernatural." Because we live in the dispensation of the Holy Ghost it is not the case that we are by virtue of that fact filled with the Spirit. In the eighth chapter of Acts, we read of Christians who lived after Pentecost. These Samaritans were evangelized, they "gave heed with one accord" unto Philip. "There was much joy in that city." They "believed." "They were baptized—both men and women;" but the Holy Ghost "as yet was fallen upon none of them." To-day there are thousands of Christians who have joy and truly believe, but they have not the Pentecostal power.

If Peter and John were to visit us volunteers, I believe that they would pray for us, as they prayed for the Samaritans "that they might receive the Holy Ghost." If Paul's voice could be heard on our Missionary boards, would not his first question to candidates be, "Did ye receive the Holy Ghost when ye believed?"

The late Bishop Hill, of Africa, said that the greatest hin-

* Ninety per cent. of India's population is said to be in Villages.

† "What is India's greatest need?", was this week asked of a missionary. "Consecrated women," was the reply.

drance to mission work is generally the missionary himself. We missionaries are praying much over these words. God is searching our hearts. Some of us, thank God, received the baptism of the Holy Spirit before we landed here. Some have toiled for years and do not yet know what it is to be *filled* with the Spirit. Some have found the fulness after reaching India.

A Student Volunteer from South India writes to me as follows:

‘I believe what we need in India to-day, is not more methods, or better methods, but a genuine *taking hold on God*, a genuine and whole-hearted surrender to Him. We have wheels enough. What we need is the ‘Spirit of Life’ in the wheels In the midst of thousands who know not God, I am coming to realize how little I know Him myself; and to put new meaning into the words, ‘My heart and my soul crieth out for the living God.’ ”

The mountain of Hindooism cannot be blasted without divine dynamite. Whence does it come? A university education will not give it. Crossing the seas will not bring it. It comes not from study of men or of methods; “Ye shall receive $\delta\nu\nu\alpha\nu\nu$ (dynamin) when the Holy Ghost is come upon you.” The first missionaries waited until they were filled. “Tarry ye in the city, until ye be clothed with $\delta\nu\nu\alpha\nu\nu$ from on high” was the Master’s command.

The greatest of Foreign Missionaries was filled with the Spirit; was called to labor among the Gentiles by the Spirit; was “sent forth by the Holy Ghost,” and spoke in the power of the Spirit. No wonder that such missionaries succeeded. No wonder that their “disciples were filled with joy and with the Holy Ghost.”

To-day also it is the privilege and duty of missionaries to be Spirit-filled. “Be filled with the Spirit,” is a command.

For Jesus’ sake, for the work’s sake, for your own sake, obey this command and enjoy this privilege before you sail.

“Now.” In publishing our cablegram, two leading papers have omitted this word. Allow me to state in behalf of Mr. White and myself that this word is not an hyperbole. We meant it when we wired. We mean it still.

1st. Numbers say "now." In Bengal there are 20,000,000,—one-third of the population of the United States—without any missionary. Body after body has been carried past me to the funeral pyre. I have heard the Bengalee bearers cry out in the darkness—"Hori bol," "Hori bol" (call on Hari). Do you wonder that I cable *now*? These 20,000,000 are not only rushing on to Christless graves, but they know not Christ. Place 1000 volunteers among them and each volunteer would be responsible for twenty thousand souls!

But Bengal is only one of India's provinces.

Why "*Now?*" Because the population is rapidly increasing; since 1881 it has increased by 26,000,000—about 10 per cent. in a decade.

2nd. The crisis says "*now*." Western civilization is flooding India,* but railways, telegraphs, post-offices and colleges do not save souls. They give a "wider knowledge of the world's ways, but with this comes also a wider knowledge of the world's vices—and the loss more than balances the gain."

It is high time that Christianity flooded this Empire. What are these two million who know English, reading? Cheap, immoral and infidel trash from Europe and America.

The Rev. S. Mateer, of Travancore, speaks as follows: "*There is a crisis in all departments in India.* Now is the time if India is not to be poisoned with evil, sceptical, infidel literature."

Satan says "*now*." He is pouring his forces into this land. He is using the 17,000 post-offices and letter boxes to disseminate literary filth. He is using the Railroads to carry pilgrims who formerly walked to heathen shrines. In Calcutta there are four thousand college students and three thousand reading for entrance

* In 1857 two million passengers were carried by the railways of India: now over 100 millions a year are carried. Three million messengers are transmitted every year along 38,000 miles of telegraph wire. The regular post distributes 300,000,000 letters. There are now in India 142,000 institutions attended by 3,800,000 pupils. Out of these institutions 15,000,000 educated natives have come. Two millions of this number read English.

to the colleges. For several months I have been working among these seven thousand bright fellows. I have lectured to them in the open squares and in Mission colleges. They have come to my home where I have had nearly 500 interviews. They are plastic now. Soon our opportunity to reach them will be gone. Is there a greater crisis conceivable than that among these men who are the brain of Bengal? They are reading works attacking Christianity. But on such a question veterans should speak, so I quote from one who has spent over thirty years in India.

De Messmore writes as follows in the "Indian Witness" of May 5th, 1894: "India cannot wait, simply because in her case waiting means the adoption of European civilization without European Christianity, and the work of moral and spiritual regeneration will be inconceivably more difficult than it would be were the Gospel given to her during the days of her transition If the change is completed without the Bible, and the new civilization of India crystalizes into a godless irreligious life, it will be almost impossible to make any moral impression upon it by teaching Christian doctrine. It is "now or never almost."

Bishop Thoburn, who has spent thirty-four years in this land, writes, "The Christian missionaries of India have been brought face to face with a responsibility and an opportunity such as our fathers never knew . . . If any such opportunity has ever been presented to the church of Jesus Christ since the day of Pentecost, I have strangely failed to hear it."

Col. G. A. Jacob, late of Bombay Staff Corps, says after thirty-five years residence in India: "It is a critical time. The opportunities may soon pass. If the work is to be done at all, it must be done **AT ONCE.**"

The unevangelized millions, the unexampled crisis and the swiftly passing opportunity cry—"Now."

Also I heard the voice of the Lord, saying, Whom shall I send and who will go for us? Then said I, Here I am; send me.

MAKING THE MOST OF THE SUMMER SCHOOLS.

J. E. ADAMS.

"How may my college get the most out of the Missionary Institute at the summer school?" is a question which should be receiving now the serious consideration of every delegate. This does not apply alone to delegates who are volunteers. Every association has a responsibility to Christ for the missionary interests of the institution. The delegates represent the association and through the association the interests of Christ's kingdom in the college. Neglect missions and the association is neglecting one of the most powerful means of deepening the spiritual life of the institution. Christ honors with His presence those who honor the spreading of His kingdom.

These institutes are planned and executed with the sole object of bringing to the colleges the best thought of experienced workers for missions in the colleges of the country. They are intended primarily for the student volunteers, but as they treat of missionary interests in the colleges, no delegation should fail to have at least one of its members detailed for the work.

The following are a few suggestions which experience has proved worthy of observance:

1. Let certain members of the delegation, volunteers if possible, be assigned to, and held definitely responsible for this department. That which is everybody's work is nobody's work. If definite results are to be attained, definite responsibilities must be assumed. This should be done before leaving home.

2. The delegate so appointed should study systematically the needs of his college and band. If there is a band he should have one meeting devoted to a discussion and criticism of the year's work, and suggestions with regard to the lines of his study and investigation at the institute.

3. He should definitely outline in his mind some of the

specific ends for which he proposes to work. He should have definite points concerning which he wishes to gather information while at the institute; definite problems to solve.

4. To this end as soon as possible after the opening of the school he should get from the leader the general scheme of the proposed work of the institute. This he can study in view of the needs of his own college, and thus he can tell approximately how completely the proposed course will cover his needs, and how much of personal interviews with the leaders he must plan for, and along what lines. In this study he should make a note, clearly defining the difficulty, of all problems in his work of which he does not think the course will treat with sufficient fulness.

5. During the institute hour, whether lecture or conference, questions will be continually suggested to your mind by the treatment of the topic in hand. They may not necessarily be related to the theme of the moment, yet they interest you and the answering of them would be of value. Keep the last pages of your institute note-book for such questions. Invariably jot them down if you think them of value. One is often tempted to neglect this in the rush of copying the lecture notes. But it pays. One's most fruitful thought frequently lies wrapped in these questions which flash across the mind, and unless they are noted they will not come back.

6. Make it a point either in the conference hours or by personal interview to get before the leaders of the institute the difficulties, questions and possible lines of work which have suggested themselves to you and of which you have made a note. Don't forget that in a sense the leaders are public property. They are there to help. The more opportunity given them to help, the better satisfied will they feel with the work of the institute. Moreover the most valuable suggestions which they themselves will get, will be those which come from the practical questions and difficulties of the volunteers.

7. Keep constantly and consciously in mind a picture of the

actual work done at home, and in the light of the institute studies be searching all the time for additional places in which it could be strengthened and extended. The one cogent thing to keep us faithful in our manifold opportunities, during these few days, is to keep before ourselves the thought that we are not present for our own interests or pleasure, but as servants of Christ, His stewards for our institution.

8 Perhaps most important of all, second, at least, only to diligent and intelligent work in the institute, is the securing of an interview with the leader, in order to discuss with him the condition of the work in your institution; its difficulties, problems, weaknesses, and popular lines of endeavor. This is a duty arising from your obligation to your fellow students. But go to the leader only after thorough meditation upon the subject yourself.

All these suggestions grow out of one thought: obligation to home interests. It should be the compelling thought of the session. All that there is in these suggestions may be compacted into four words: premeditate, meditate, interrogate and appropriate.

"To me to live is Christ and to die is gain." Summed up in these few words we have the complete biography of a missionary of Christ.—*Rev. C. F. Childe.*

A life consecrated in foreign fields to the service of the Master is, I believe, one of the happiest lives that men or women live upon this earth.—*Isabella Bird Bishop.*

When word of Henry Lyman's cruel murder by the cannibals in Sumatra reached his mother, she, with an unselfish Christian heart, exclaimed, "O what can these poor people do without the Gospel of Jesus Christ. . . . I bless God who gave me such a son to go to the heathen, and I never felt so strongly as I do this moment the desire that some other of my children may become missionaries and go to teach those savage men who have slain Henry."

The Student Volunteer

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In a private letter Mr. Wilder expresses the hope that God through his words will lead several volunteers to offer at once for India. Pray over this appeal. If after prayer the Holy Spirit points to India, offer your services to your Board of Foreign Missions, stating the field to which God leads you. If financial or other obstacles stand in your way write to Mr. Wilder, who will be glad to help solve difficulties by prayer and counsel. His permanent address is: Kolhapur, S. M. C., India.

The symposium on summer work for the volunteer which is given in this number is of great value in its suggestiveness. The writers are leading volunteers of the country. Most of them are those who have done considerable work, not only in their own institutions but in others. Their suggestions and plans are eminently practical. They have been worked out from personal practical experience. The symposium has been prepared in the hope that it would be helpful to the volunteers of the country in furnishing suggestions of work during the summer. If we are given, dedicated, to this cause of missions, it is then our business to wield all our influence for it wherever we are placed. The need

is a present one, therefore the dedication should be. So far as in us lies we should make this summer tell for missions.

Every college should have at least one representative at one of the summer schools. In many of the small western and southern colleges where long distances must be traveled and larger expenses incurred, necessarily the delegations cannot be so large as from the larger colleges. But it may be safely said that no association is so poor but that one or two delegates may be sent. It is very largely a matter of determination, wise foresight and careful planning. Even the weakest association should if possible send two delegates, in order that one may devote himself more particularly to the work of the Missionary Institute. Every association should see to it that their delegation have explicit instructions along this line. For those colleges where there is no band the Institute will offer a rare opportunity for developing a missionary interest by methods which experience has proved to be best. Those colleges which have volunteers and bands cannot afford to miss this opportunity of gaining increased inspiration and of lining their own work up with that of other institutions. It cannot fail to be the means of testing, improving and developing their own work. Let every band and institution have an intelligent, aggressive, and consecrated representative; the one who will bring the most good to those whom he represents.

It would be an excellent idea for the band in each institution to have as one of its final meetings, a meeting of retrospect and prospect. It is not too much to say that it could be made one of the most valuable of the session. The back file of **THE STUDENT VOLUNTEER** should be gotten out and a thorough study of the series of studies on methods made. In preparation for the meeting each of these studies could be apportioned to members of the band with the question, "in view of this study wherein have we failed and in what respect is it practical for us to attempt improvement?" Let each one conscientiously study their line of

work and make a brief, concise report, pointing out defects and indicating lines of possible improvement.

Let the meeting be one more of looking forward than looking back. The past is only valuable as it teaches us lessons for the future. The future is the important thing. At least half of the meeting or an entire separate meeting should be given to plans for the coming year. There is no reason why the Volunteer Band should not work a fall campaign and the plans for it should be thoroughly outlined before the school adjourns this year. Two-thirds of the battle is in having its plan thoroughly mapped out and parts assigned before ever the smoke of the last battle has cleared away. Then many valuable inferences can be drawn and their lessons applied which would be totally lost if left until the next year.

THE YEAR IN THE FIELD.

D. WILLARD LYON.

It has been the privilege of the Traveling Secretary during the past eight months to visit institutions in twelve States. Of these institutions, 16 were State universities, 9 were medical schools, 18 were theological seminaries, and 19 were ladies' colleges. The remaining 76 included colleges, universities and normal schools. The total of 138 were situated in the following States: Ohio, Pennsylvania, Iowa, Illinois, Indiana, Minnesota, Wisconsin, Michigan, Kentucky, Tennessee, Virginia and West Virginia.

It is not the purpose of this article to record the progress that has been made in these institutions during the past year along missionary lines. The records of this progress have already been given to the students of America in the report of the Executive Committee of the Student Volunteer Movement presented at Detroit, Mich. The purpose is rather to state a few of the convictions which have come with the year's contact with these colleges.

The first impression deepened by the experience of the year is that there is a great need of a wider and more thorough study of the subject of missions on the part, not simply of the volunteers, but of all young men and young women who are anxious to know what God would have them do in this generation. It is certainly gratifying to know that the past year has seen more such study than has been known in any previous year. Nevertheless, the importance of the subject demands that not simply a handful of the students in each college should acquaint themselves with the nature and claims of the foreign mission field, but that every earnest Christian should consider it his duty to devote a good amount of time, though it be at great sacrifice, to such study. A recognition of this need has been found in the increasing demands made by the students of the different institutions for the formation of missionary classes. May we not look forward to the time when missionary classes will be as essential to work of the true Young Men's or Young Women's Christian Associations as Bible classes are to-day? Surely we cannot expect the full realization of the watch-cry of our Movement until there shall be such a general interest in missionary study as would be indicated by such a condition of affairs.

Following close upon the need of missionary study is the need of more missionary giving. If the new light gained by thorough study is hid under a bushel, it were better that the light had never been received. Missionary knowledge means missionary responsibility. Shall we be satisfied that the college students of this country have given \$25,000 to the work of foreign missions during the past year? Should not the fact rather stimulate us to believe that much more ought to be given, and that much more can be given? It is certainly a dark blot upon the pages of the college records of the past year to find one State whose 18 College Young Men's Christian Associations reported only \$3.50 given by the students of these 18 institutions, in any systematic way, to the carrying on of the work of foreign missions. There are other States whose record is no better. Moreover, the \$25,000 which

has been given during the past year has been given by the students of not over 90 colleges. Where are the other 400? Shall we content ourselves with such a small expression of our gratitude to the Saviour of the world for what he has done for us?

The fact was brought out at Detroit that of the 3200 volunteers concerning whom the Volunteer Movement has accurate records, 686 have already gone to the foreign field. Although this is a percentage much larger than many of the friends of the Movement had hoped for, is it not time for us to begin to expect greater things? Perhaps the eyes of some who have completed their courses of preparation for entering the foreign work will fall upon this page. It may be that many of them have been providentially prevented from going to the work to which they had given their lives. It may be that others, however, only think that they have been thus hindered. Is it not time for all these again to inquire into the matter of what God's will is in their own lives? Perhaps when the motives are carefully sifted, and the selfish desires and ambitions are prayerfully eliminated, the things that once appeared to be obstacles will now appear simply as stepping stones to the foreign field. Let each volunteer ask himself whether he has done all in his power to remove the obstacles which stand in his way. Is the difficulty a financial one? Then let the volunteer make a persistent appeal to the churches for money to send him forth. What if William Carey had hesitated because of the financial difficulty? Is it because of home ties that the volunteer finds it necessary for him to remain in this country? Let him ask himself whether the ties that bind him are any stronger than those that might have bound Henry Lyman? Is there a faltering because of the difficulty of the task that faces the volunteer, or the possible trials that may meet him in the foreign field? Let him gain from the examples of Morrison and Paton, from Duff and Livingstone, from Paul and Jesus Christ, an inspiration which will lift him above these light afflictions which endure for a moment, and give him the eye of faith to see the victories in store for one who, weak in himself, goes armed with

the mighty promise of the Saviour: "Lo, I am with you alway, even to the end of the age."

Looking at the field from the standpoint of the efficiency of the Volunteer Movement, a fourth conviction has been greatly deepened by the year's work. If ever there was a need for lengthening the cords and strengthening the stakes of any providential movement, the need exists to-day with reference to the Volunteer Movement. The impossibility of one Secretary touching personally all the institutions that ought to be reached in the course of a year, is evident when it is noticed that no Secretary has been able to reach more than a fourth of the educational institutions of the country within a single year. The plea which has been made by the theological students for a more thorough supervision on the part of the Student Volunteer Movement of the important field presented by the theological seminaries, is urgent. The fact that the ladies' colleges and seminaries of the country have been greatly neglected, and the great interest manifested by such of these institutions as it has been the privilege of the Traveling Secretary to visit, only re-echoes the appeal uttered at the Detroit Convention, calling for a lady Traveling Secretary who shall devote her whole time to the developing and fostering of the missionary interest in these institutions. In short, a more thorough supervision demands a larger force of workers, and a greater outlay of money, than have ever been devoted to the work of extending this Movement. God has led us so far through many difficulties, and has opened before us doors of mighty opportunity, and we must respond to this providential call by *advancing*.

Underlying the need of missionary study, and back of the need of missionary giving, and as a means of hastening more volunteers to the field, as well as of providing for a more thorough supervision of the work of the movement, lies the greatest need of all. Neesima expressed it well when he said, "*Let us advance upon our knees.*" The Saviour's words are very clear and unmistakable: "The harvest truly is plenteous, but the laborers are few; pray ye, therefore, the Lord of the harvest that he send forth

laborers into his harvest." Let us learn in the school of prayer to perform the duty of interceding for more missionaries. May there not be a quiet place in our daily lives, perhaps at the "noon-watch," when we shall unite, though scattered over many a continent, in the one great petition, "Thy kingdom come?" It was John Foster who said: "When I shall see Christians all over the world resolved to prove what shall be the efficacy of prayer for the conversion of the world, I shall begin to think that the millennium is at the door."

As one of the former Traveling Secretaries of our Movement has said: "It will not avail to pass resolutions and form prayer alliances. For generations great calls have been issued, leagues have been proposed, emotions have been aroused, and yet the days continue evil; the kingdom of God moves faster, but slowly still, and prayer is an echo on men's lips rather than a passion from their hearts. But if fifty men of our generation will enter the holy place of prayer, and become, henceforth, men whose hearts God has touched with the prayer-passion, the history of His Church will be changed."

Know and you will feel. Know and you will pray. Know and you will help.—*Rev. C. J. Vaughan.*

The spirit of missions is the spirit of our Master, the very genius of His religion.—*David Livingstone.*

And the King's servants said unto the King: Behold, thy servants are ready to do whatsoever the Kings shall appoint.

A medicine sometimes given a father in Korea when his life is despaired of, is a broth made of his daughter's hand.—*Harriet G. Gale.*

"I feel as though I could do anything for Christ—go or stay, live or die. I would go and suffer shipwreck and death to glorify Him but a little, or even to satisfy His desire; but if He should tear my heart away from these heathen, there would be a bleeding, for my soul is set upon them."—*Dr. J. Thomas, at Bengal.*

WHAT THE VOLUNTEER CAN DO FOR MIS- SIONS DURING THE SUMMER VACATION.

A SYMPOSIUM.

Agnes G. Hill, of Univ. of Ill., '92

Fellow Volunteers:

Knowledge withheld is an awful thing to be responsible for. If I have—

1st. A firm conviction of the truths of the Gospel and Christ's power to save every man;

2d. A knowledge of His second coming and my part in His delay;

3d. The message of His last command and of the condition of the world—how dare I keep silent? Knowledge is dangerous to keep. Oh, as God has aroused us, let us spend every possible moment in arousing others. Our fellow laborers at the front are hindered and oppressed by the stagnation of the church at home. Can we not do something? Are not we partly responsible? Let us pray, read, talk and sing missions! We are missionaries since the date of volunteering: of what sort, pray? Let us have an eye single to His service though of necessity in the home field for a time.

F. F. Tucker, of Univ. of Nebr., '94.

Every volunteer should pledge himself to spend at least fifteen consecrated minutes daily in the study of missions, classifying and recording his results. He should remember that he is to train his fellows in methods. In the young people's society of his church, he should hold at least, one prayerful, concentrated missionary meeting assisted, if possible, by one or two volunteers from neighboring towns. If there is no missionary society in his church he should band together those interested and hold a meeting every two weeks, at least. Each "college band" doing Y. M. C. A. or other Christian work during the summer,

should conduct a missionary meeting in every town visited—preferably a union young people's meeting on Sunday.

W. T. Mitchell, of McCormick Theo. Seminary, '96.

I propose to do the following during this summer:

I brought about twenty *recent* missionary books with me. These I shall circulate as much as possible.

I have determined to help build up at least one missionary library. I already have opportunity to speak before one Woman's Foreign Missionary society, and shall make others.

I am to supply some churches and shall make one sermon at least in each *a missionary sermon.*

I shall speak before young people's societies and unions every opportunity that presents itself.

I hope to live a missionary life during the summer.

G. Sherwood Eddy, of Yale, '91.

There are four special lines in which the volunteer may make the summer count for the extension of missionary interest and for the coming of the Kingdom.

1. Reading, especially missionary biographies, carefully marking and indexing for future reference.

2. Speaking before churches and young people's societies. If possible arrange for a *course* of missionary talks; it is also possible to unite several local young people's societies for a special missionary meeting.

3. Raising money by the "extra-giving" plan.

4. Prayer, that laborers may be thrust out into the vineyard and that through our individual effort God may raise up one more volunteer.

"Remember you are a missionary now."

J. I. Curtis, of Univ. of Va. '93.

The lack of interest on the part of God's people in reaching the world for Christ is due, we think, almost entirely to ignorance of the facts. No one is in better position to be instrumental in remedying this than the volunteer, but to do it, he must be

acquainted with the facts himself and there is no time like the summer vacation for acquiring such information. This may be done by the following, as well as other methods: 1. Going to Northfield or Geneva. 2. Spending some definite time each day in missionary reading and study, no small part being spent in finding out what God's Word has to say on this great subject, and much prayer that the Holy Spirit will assimilate the knowledge gained and put it in the shape to be used. And, 3. Seeking to be transmitters of information by personal work and talks before young people's societies, churches, etc., as opportunity can be secured.

F. S. Brockman, of Vanderbilt University, '91:

In your regular church work emphasize Missions. Give Missionary addresses at the Sunday services, mid-week prayer meetings, and sessions of the young people's society. Organize, energize, and outline the work of the Missionary committee of the young people's society. Be a Missionary dynamo; let every one feel the thrill of your enthusiasm.

Awaken an interest in the study of Missions. Secure twenty or thirty best books and sample copies of leading periodicals. Be a book agent. Hold a book reception, at which interesting facts from Missionary books are related. Secure a Missionary library for your church; organize a Missionary class; arouse an interest in map and chart making. From Henry Grant, No. 53 5th Ave., New York, rent lantern slides illustrative of Missionary lands.

Induce your church to undertake some definite Missionary enterprise, such as the support of a Missionary or native helper.

Arouse a spirit of prayer for Missions. Set the example. Devote one mid-week meeting to this purpose. Get individuals to join you in prayer for special causes and persons.

Chas. R. Watson, of Princeton, '94:

First, for himself:

- (1). Read at least five good missionary books.
- (2). Fill his Record Book with the following facts concern-

ing China, India, Africa, and South America: (a) *Total* population; (b) *total* area; (c) Religions; (d) Morality; (e) Missions; *total* force. This will give him a bird's-eye view of the World of Missions.

- (3). Prepare carefully one strong missionary address.
- (4). Learn from his Master how to pray for Missions.

Second, for others:

- (1). In the S. S.
Improve the missionary alcove.
- (2). In the C. E.
(a) Introduce the *monthly* missionary meeting.
(b) Introduce the 2 cents a week plan of giving to missions.
(c) Organize a Junior Mission Band.
(d) Tell what the S. V. M. is and has done.
- (3). In the community.
(a) Organize social weekly reading circles on Missions.
(b) Do personal work to interest in Missions.

Let him *always* show an intelligent *enthusiasm* for missions—
Nothing is as catching as enthusiasm.

Eliza P. Cobb, of Vassar, '93:

In correspondence with the leader of your band, help to plan the work for next year. Outline one or more meetings, and (with your leader's approval) send the outline with necessary material to some fellow student to be worked up. Prepare two or three talks yourself,—a biography, a field-sketch, a general or Bible topic. Then don't wait until fall to use your material. Carry your message wherever you go. Speak it to the Christian Endeavor Society. Wake up the drowsy mission band. Take an unshepherded Sunday school class, and teach missions, with the unfailing conclusion, “Give,” “Pray,” “Go!”

I wish you would put down in your pocket-book, how much you spend per annum for missions, and then calculate how much, per cent. it is of your income.—*Rev. C. H. Spurgeon.*

The Student Volunteer

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